



the war cry

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Three clergymen officiated at the 1968 Remembrance Day service in Tillsonburg, Ontario. They are (l. to r.): the Reverend A. E. Young of the Anglican Church, Captain Noel Sorley of The Salvation Army (now stationed in Lethbridge, Nfld.), and the Reverend F. S. Mulkern of the Roman Catholic Church. Members of the Tillsonburg Branch of the Canadian Legion are in the background.

UNKNOWN SOLDIER... UNKNOWN GOD

A Remembrance Day article by Major Edward Read, St. John's, Nfld.

FALEN, but not forgotten; unidentified, but lying among the celebrated; single, but symbolizing thousands — this is the Unknown Soldier. On his tomb there is no name, but an inscription.

The grave lies beneath the floor of Westminster Abbey, in the centre of the nave. The letters of the inscription are of brass, recast from fragments of detonated shells gathered from Flanders. The body is buried in soil brought from the fields of France, where so much blood mixed with so much mud in World War I.

It is just fifty years this month since the idea was conceived. Nobody would glamorize war in 1919, certainly not the Rev. Howard Railton. But this clergymen, son of a famous Salvation

Army officer, knew that there was heroism among the horror, and thought it ought to be honoured. In a sermon preached in November of that year he referred to the thousands of unknown men to whom the world owed its freedom; the message was published widely, and it gave rise within a year to the Tomb of the Unknown Soldier.

Besides the Tomb in London, there is one beneath the Arc de Triomphe in Paris, another at the base of the Colonnade of the Congress in Brussels. The American unknown soldier lies in Arlington National Cemetery, and the inscription reads: "Here lies in honoured glory an American soldier known but to God." Thus the

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EDITORIAL:

Babies and Arms

AS the founder and director of one of the world's few peace research institutes, Dr. Norman Alcock has our blessing. This former nuclear physicist does not propagate that old lie which says that to preserve peace a nation must prepare for war. He could have been making a pile of money by supporting this theory: instead he is probing the causes of war, as he sees the world sitting on the proverbial powder keg. For this he is to be commended.

But we fear that he has an unscientific approach to religion. He claims that churches, religious dogmas, and strict childhood life make man authoritative and, in a roundabout way, cause war. His researchers hold that children brought up under permissive conditions tend to be negotiators whereas those exposed to an authoritarian atmosphere have the same attitude in adult life. War, they say, can be traced to the cradle.

If this is a correct summary of Dr. Alcock's views then he misunderstands Christian teaching. His impressions of a Christian home seem to be based on the Barretts of Wimpole Street. Such a grotesque household was not typical even by mid-Victorian standards. It is hard to believe that the types of religious people Dr. Alcock's researchers have studied should have included so many of these exceptional relics of a past age.

We agree that an overly strict and authoritative parental control can influence children to adopt the same policies when they themselves raise a family, and that such people are often just as dogmatic and dictatorial in their relationships with others. These are always a source of discord and, given a position of national influence, might help to start a war. That we could concede. But the implication that this kind of strict family discipline is encouraged by church dogma is unwarranted. We know that authoritarianism exists. It may have been more com-

mon in Victorian times when church-going was habitual; and there were possibly many others like the harsh Edward Moulton Barrett who supported their oppressive measures with pious clichés. But this type of family life existed in spite of, and not because of Christian teaching.

William Booth was a contemporary of Mr. Barrett's, yet the biographies of the Booths and their children reveal a blissful home life based on a happy blend of discipline and freedom. The Founder's publication "The Training of Children" was for years the Army's text-book on how to raise a family.

Here are a few random quotes: "Make the children feel the rightness and reasonableness of all that you ask from them. Appeal to their judgment and conscience . . ." "Do not speak in tones or with manners that would seem to imply that you know better than everyone else; that you are infallible." And so on. Space does not permit further quotations from this and other Christian literature which refute the implication that Christian parents are encouraged to be repressive and authoritative.

It is not a question of authority OR permissiveness. The ideal family is one that is exposed to a carefree blend of both.

Finally, William Booth condemned war in no uncertain terms — all wars. He also advised parents to keep warlike games and warlike toys and warlike ideas out of their homes. Two world wars and television have made this more difficult but the principle still stands.

Today's rebellious youth may be mainly the products of harshly-disciplined homes, but with the decline of religion in the past fifty years it is far more likely that it is the absence of religion, and consequent lack of love, which has given rise to violent reactions and the kind of unrest that produces armed conflict. If wars can be traced to cradles, they cannot be Christian cradles.

The New Chief of the Staff

GENERAL WICKBERG WELCOMED

THE recent brief announcement that Lieut.-Commissioner Arnold Brown had been appointed Chief of the Staff (he is also promoted to the rank of Commissioner) brought joy and pride to many Canadian hearts. He is the third Canadian to reach the post of second-in-command of the world-wide operations of The Salvation Army, having been preceded by Commissioners John McMillan (1937-39) and William Dray (1957-61).

The new Chief of the Staff became an officer from Belleville, Ont., in 1935 and was commissioned to take charge of Bowmanville Corps. Two years later he joined the Editorial Department

where he remained for ten years. In 1947 he was transferred to the Public Relations Department being engaged in publicity work. After four years he was appointed as head of a new department called Special Efforts and Publicity, remaining at that post until he became Territorial Youth Secretary, two years before his transfer to International Headquarters in 1964.

In Britain he instituted the system of advisory boards and launched the Centenary Appeal for the up-grading of much of the social services property and the creation of new projects: the "Tragedies of Affluence" revelations were part of the presentation of the appeal to the public. Commissioner Brown has a wide experience in radio and television work.

Mrs. Brown, who was Lieutenant Jean Barclay at the time of their marriage in 1939 is the daughter of Canadian officers—the late Brigadier and Mrs. James Barclay.

She now becomes International President of Salvation Army Girl Guides and Life-Saving Guards and World President of the Salvation Army Nurses' Fellowship.

IN the crowded Westminster Central Hall, London, British Salvationists accorded a rousing welcome to General and Mrs. Erik Wickberg.

Under the title "Youth greets the international leaders," a group of young people, mostly costumed in the national dress of the country of their origin, welcomed the Army's new leaders in a pleasing fashion. A Swiss girl yodelled to guitar accompaniment, a German woman Captain, in a gorgeous hat, and a Swedish girl gave tokens of friendliness to German-born Mrs. Wickberg and the Swedish-born General. John Bull (with an "I protest" banner) claimed that the new leaders "belong to us" and a French lad made a somewhat similar "protest." These colourful assurances of a sincere welcome were enjoyed by the congregation as much as by those for whom they were intended.

British Territory Salvationists were represented by the British Commissioner (Commissioner Albert Mingay) himself. For the thousands of women Salvation-

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COMMISSIONER and Mrs. ARNOLD BROWN

They took up their new duties on October 16th



UNKNOWN SOLDIER ... UNKNOWN GOD

(Continued from page 1)

nations have sought to salute the sacrifice of their sons, splendid men uprooted like strong young oaks in some ruthless gale, many of them mutilated beyond recognition, some of them missing without a trace.

Remembrance Day will bring them trooping into the minds of the veterans; you remember them, the companions of your youth. A younger generation will pause to honour their memory with you; they are our benefactors, too. That they must remain unknown does not mean that they will be unappreciated. They did not win a war to end all wars; no war will ever do that. There have been bitter days since these men died; global conflicts that seemed to mock their sacrifice, carnage which suggested that their death was vain. We do not gather on Remembrance Day to justify war or to condone any of its wickedness. We simply seek to say that we have not grown cynical about the sacrifice of our fathers nor unmindful of the Unknown Soldier.

Sense of Mystery

The Tomb still means something, as do the thousands of memorials across Canada where we will stand in silence on November 11th. Solemnity will possess us, and an emotion perhaps even more profound; a sense of mystery. Most of us did not know the men whose names are on the markers; they are a symbol of a larger host. We want to enlarge Remembrance Day to include gratitude to all those nameless heroes whose anonymous selflessness has helped us, directly or indirectly. Along with the Unknown Soldier, let the Unknown Servants and the Unknown Saints be remembered.

We want, in fact, a monument to Man the Unknown, for there is so much about our fellows that escapes us. Take motives, for example. How hidden from outside observers are a man's reasons for doing

For Sinners only!

MEDICAL doctors, especially those in general practice, are very busy people. Their lives are seldom free from the urgent demands of crisis—birth and death, pills and advice. Yet many of these doctors will take the time to speak with a questioning child and his who, what, why, why . . . why—to infinity!

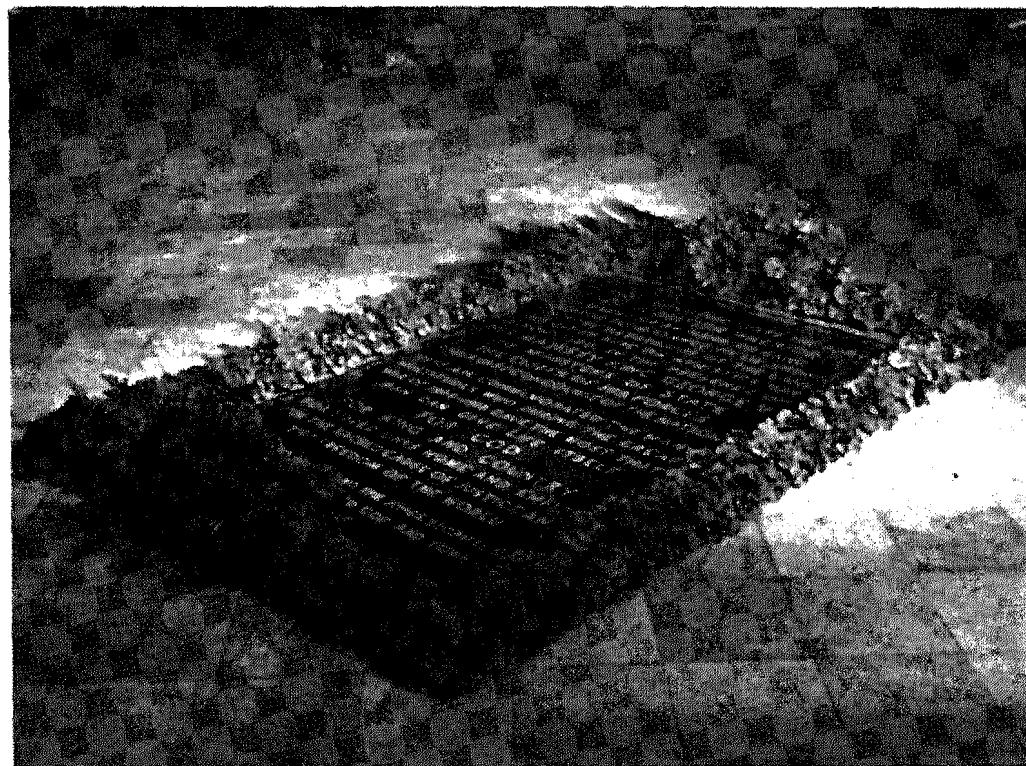
The little boy and his mother talked with the doctor in the examination room. The child said to the medical man "We have a baby chick in our class at school and it has a broken leg. Will you please tell me how to fix it?"

The doctor told him, with great care and detail, how to splint and bandage the broken leg. Then, cocking his head to one side, the little boy, oblivious of his mother's looks of anguished embarrassment, asked again "Would you please write that down for me. I don't think I'll remember it all."

A prescription pad, a quick flourish of the pen and the boy clutched in his hand a prescription on how to fix the broken leg of a baby chick. Gravely he thanked the doctor.

A brief and easily forgotten encounter—but not for the boy. It was important that a busy man cared enough to pay attention. It meant a lot. It still does to all the lonely little boys and girls who are starved for attention.

—JEREMIAH



Tomb of the Unknown Soldier in Westminster Abbey, London, England.

what he does. There is strength of moral purpose in unsuspected places, earnestness of effort which would be honoured if it were known. On the skid road of our cities our alcoholics die, often with no one to mourn their passing. Major William Leslie who, like other Harbour Light officers, officiates at the funerals of many of them, sometimes tells a story. He says that a crumpled piece of paper was found in the hand of one such man, a suicide. On it he had written, "The world knows how often I have failed; only God knows how often I have tried." That, of course, is why only God can judge.

Bewildered Spirits

Or think about the trials people endure. Who really knows what his neighbour has to go through? Remembrance Day is a time for thinking of the troubled spirits, baffled and bewildered because of bereavement or ill-health, wondering how much longer they can keep going or what will become of their loved ones when they have to give in. We may not know them, but we ought to remember them in prayer today.

Only God knows the outcome of any life. Nobody can say how history will assess him, but the Christian is confident that the ultimate appraisal will be just. With General Albert Orsborn he is content to work without praise:

I can work and wait the verdict
Of Thy kind but searching eye.

These are some of the dimensions of man the unknown, mysteries traceable to the fact that we are made in the image of God. It was something about this connection which intrigued and inspired Howard Railton, for his famous sermon was in fact based on Acts 17: 23, "I found an altar with this inscription, to the Unknown God." It was a pagan altar, but a germ of truth is there. In a real sense, God is unknown. Our own experience echoes what a modern theologian says: "As the Wholly Other, God is the Holy One, the Incomparable, the Unique. As the Wholly Other, He can never be fully understood by any creature." It was Jesus who said, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to

whomsoever the Son will reveal him." (Matthew 11: 27)

Paul found the Athenians painfully aware of the hiatus. Gods they worshipped aplenty, but still the fear persisted that there was One more. It was to whoever and whatever he might be that they erected their altar "To the Unknown God." The apostle saw it and felt the pathetic sadness of their blind groping. "Whom you ignorantly worship, him declare I unto you" he said, and proceeded to preach Christ. For in the last analysis, it is sin which separates a man from God, and the gospel has the answer to sin.

The identity of the Unknown Soldier will remain undisclosed, but God need not always be hidden. You may meet Him, and know Him yourself. Studdert Kennedy was a World War I poet and in his last book "The Warrior, the Woman and the Christ" he described how he was one night a sentry at a lonely outpost. Exposed to enemy patrols, aware of lurking dangers, in the darkness he heard suspicious movements. He knew it was his duty to call out a challenge, but he knew that if an enemy were moving there between the trenches, the answer might be a burst of gunfire and death. In terror he shouted, "Who goes there? Friend or foe?" The answer came back like sweet music "Friend."

The Presence

The experience prepared him for a more important one. It was after the war when he stood one night on a moor beside the sea. Above him was the great black dome of heaven, and a million stars. There were the white cliffs, and the English channel. The spell of the stillness, punctuated only by the rhythmic boom of the waves, was instinct with the mystery of the universe, a mystery in which Kennedy sensed a Presence. But who or what was it? He was afraid to ask. Suppose he cried out "Who goes there?" Would there be any answer, or would there be nothing but the breaking of the waves, the wind in the grass? He decided to risk it. He made his cry, "Who goes there?" and in that very moment his soul received an answer: "Friend."

You can get the same answer, if you will risk the same question.



INTEREST in prophecy is being stimulated today by events in the Near East. Someone has just sent me a little book confidently asserting that the Bible predicts the outcome of the present Israeli-Arab conflict.

The teaching purports to be based on what Scripture says about the future of the Jew. Revelation here deals crucially with the *children of Israel* (v. 4). Is this predictive of something to happen soon, for which the stage is now being set?

A seal in the forehead (vs. 1-3)

Better than speculation about the future, however, is application to the present. God is here saying something to us about being faithful in trying times. Let us see how this is worked out.

Chapter 6 spoke of seals being broken and catastrophe after catastrophe falling upon the earth. Readers are bound to ask "What of the people of God while all this is happening?" and chapter 7 provides an answer. For them there is a *seal* too, not of judgment but of security.

Look back for light to Ezekiel, chapter 9. A man with an ink-horn is going through Jerusalem, putting a mark on the foreheads of those who bemoan the sins of the city, while those not marked are put to the sword. See, too, the story in Exodus 12 of the night when the Israelites marked their doorposts with the blood of a lamb and so protected their firstborn against the angel of death. In each case, the mark protects against the destructive agents of divine judgment.

So here, the sealed are under God's protection. They are *servants*, a term which in John's vocabulary is almost synonymous with prophet or witness (10: 7, 19: 10). God has marked out these people to testify for Him and amid all the woes that fall on the world, they are immortal till their work is done.

One hundred and forty-four thousand (vs. 4-8)

Who is this *sealed* group? A guide to the answer to this, as to

so many questions about Revelation, is this further question: what would this convey to early Christians, those members of the seven churches of Asia to whom this book was sent?

Most futurists (see lesson 15) take the term *children of Israel* quite literally. They hold that when Christ returns there will be a believing remnant in Israel awaiting Him and that from this group God will mark out 144,000 as His special witnesses. "God is again dealing with Israel . . . sending them as special representatives to the nations in place of the witness of the church" writes J. D. Pentecost in his massive eschatological study.

Many will ask, however, why Jesus would want to convey that

Witnessing in tribulation

Chapter 7: 1-17

hood, a holy nation, a peculiar people (1 Peter 2: 9).

Like other numbers in Revelation, 144,000 is symbolic. Twelve is the number of God's people in both Testaments (twelve patriarchs in the Old, twelve apostles in the New). Twelve times twelve means the full number of individuals; multiplied by a thousand it signifies the vastness of the host (compare 21: 16, 17). We may think of this group as the whole body of God's witnesses on earth while judgments are falling, a company whose every member God has sealed by His spirit (2 Cor. 1: 22).

Early Christians reading this would thus take it as a promise that God would keep them true to Himself. Though their outer life might be exposed to the natural disasters engulfing the world and to the attack of the enemies of truth, their inner life would be secure in Him. Believers in every age may rest in the same assurance.

I want to be marked for Thine own, Thy seal is on my forehead to wear.

and told him that these were people who had come out of *great tribulation* (v. 14).

That would be enlightening to John's first readers. *The tribulation* was a familiar term to those early Christians. Jesus had spoken of it (Matthew 24: 21) and Revelation had made reference to it (2: 10, 3: 10) in a way that indicated the Lord's desire that His own should be ready for it. It would be a time of unprecedented trial, and as John would soon inform them, it would mean martyrdom for all the faithful. It will not encompass the whole Church, then, but would seem to involve the whole Church on earth during some period of its history (13: 15).

When will it be?

When will that be? Preterists (see lesson 15) reply that it happened in the first and second century, and we may agree that the Roman persecution of the Early Church corresponded remarkably with John's vision, and in some sense fulfilled it. Christians of that day, viewing the lowering clouds of Imperial disfavour, would conclude that the tribulation was upon them and would be tremendously encouraged to know that they would come out of it into God's presence. They knew themselves to be a tiny handful, an insignificant minority, but hearts would leap in joy to read that, rather than suffering extinction, they were to become a *great multitude*. As a pastor, John did his work well.

However, not all early Christians were martyrs and that fact inclines us to look for a further fulfilment of John's vision in the future. Is there to come a day, just before Christ's return, when every obedient child of God will suffer physical death?

Two possibilities have been put forward. The first suggests that the *sealed* group (vs. 1-8) are Jews who will accept Christ and witness with great effectiveness during a tribulation at the close of this age and that the *great multitude* (v. 9) are their converts. Wonderful as it would be if a great gathering of souls should occur in connection with Christ's return, we simply do not know if this theory is correct. It is an interpretation without adequate support and one which is, in fact, open to a number of damaging charges.

It seems to us simpler and
(Continued on page 5)

Revelation (20)

by Major Edward Read

information to the Early Church or how it could strengthen them as they faced a choice between apostasy and martyrdom. They will wonder how, if the Church is to be gone from the earth when this is fulfilled, it can help us to holiness or deepen our loyalty to Christ now.

The other viewpoint, then, is that the Church is the new Israel "Indeed they were so truly Israel that the names of Israel's tribes are their fitting symbol" says D. T. Niles of Ceylon. Much in the New Testament supports this view. Jesus implied that God was setting national Israel aside because of its rejection of Himself (Matthew 21: 43); Paul said that being a true Jew was a matter of the *circumcision of the heart* (Romans 2: 29) and that if one is Christ's he is *Abraham's seed* (Gal. 3: 29); and Peter took terms reserved in the Old Testament for the Jewish people and unhesitatingly applied them to all Christians: a *royal priest*.

The song of victory (9-17)

The scene now shifts from earth to heaven, from time to eternity, as John anticipates the End which he will describe in greater detail in chapters 21, 22.

Before the throne (v. 9) he sees a great host of redeemed people who are now above the strife of a temporal existence, delivered from the place of persecution and pain. Waving palms, they sing songs of grateful praise to God for His beauty and His bounty. It has been suggested that their *white robes* stand for their resurrection bodies, but in the light of verse 14 it would seem rather that this is a symbol of their purity. Christ has cleansed them by His blood and they are worthy to be in heaven.

Again, we want to know who is in this group and what is their connection with the sealed group of the first part of the chapter. The elder who acted as John's guide in this vision thought it important that John should know,



A restaurant witness

An embarrassing experience had unexpected results

JIM was a Salvation Army bandsman who had been taught that God was interested in people's smallest problems. Testing of the fact came one day when he found himself in a restaurant. Having finished his meal, he discovered he had no money in his pocket. Embarrassed, he braced himself for an ordeal of explanation with the cashier and nervously waited his turn at the cash desk.

Suddenly, a hand grasped his shoulder. Apprehensively, Jim turned and found himself face to face with a man who was obviously the manager. The young bandsman wondered how to begin. But the manager smiled and, looking at the check in Jim's

hand, said "That's all right. Your meal is on the house."

Jim swallowed hard. There was a surprised expression in his eyes. Then the manager explained. "You see, I'm a Christian, too. When I opened this restaurant two weeks ago, I made up my mind that I would take no money from the first person I saw bowing his head and saying his grace before eating. You are the first."

Wm. G. Harris

WEEKLY PRAYER SUBJECT

Those tempted to violence in order to achieve justice and a fair society; and those whose injustice tempts others to violence.

PRAYER: O God of truth, we confess our inability clearly to discern between justice and injustice. Help us all to see that violence, in action or word, is but a sign of our weakness and uncertainty. May we remember our own frailty as well as the human failures of others and strive only for the good of all.

Witnessing in tribulation

(Continued from page 4)

sounder to think that the Church will be on earth during the tribulation and that it is the Church which will suffer the sting of Satan's backlash. From this viewpoint chapter seven describes not two groups of people, but one. First we see them on earth, witnessing during the tribulation. Sealed by God, they have strength to endure, even though it costs them their lives. Then we see them in heaven, having come triumphantly through their trial. God has rewarded their faithfulness, and they have entered into bliss. The apparent discrepancy between 144,000 and a great multitude which no man could number (v. 9) is no real problem; both terms describe a host whose

numbers are known only to God.

Whether we of this generation who love Jesus Christ will form part of this group is not apparent. It is true that many today are suffering for their faith, and reliable reports indicate that more have died for Christ in China since 1945 than in the whole history of the Church prior to that time. Whether we shall have to seal our testimony with our blood or not, let us remember that what God prizes is the willingness to do so; witness and martyr are the same word in the original. Are we willing for whatever trials God permits, even death for His sake?

Some through the water and some through the flood,
Some through the fire, but all through the Blood.

Trouble and Peace

CADET HENRY ROWSELL talks about these sometimes simultaneous experiences

OUR experience as believers is unique in that Christians are, at the same time, troubled and in peace. As believers in Christ we are not always to expect life to be pleasant, for Christ sometimes allows us to walk along the rough and lonely road of experience. Yet His all-seeing eye of love is watching every step we take.

Jesus made it very plain that, as His believers, we would have troubles. He said in John 16:33 (Phillips) *You will find trouble in the world but He goes on to say but, never lose heart, I have conquered the world!* This was His way of telling us that in Him we would have peace. However, even in this verse we may see that trouble and peace are not consecutive but are often simultaneous experiences.

We know that the greater our tribulation, the greater and more wonderful can be our peace. When we are assailed by troubles, we see more clearly our need of Christ and seek to be brought nearer to Him. When He sees our sincerity in seeking, He renews our strength and power.

When in faith we come to Christ with our troubles, we find that not only will He give us peace, but He enables us to keep it. He tells us in John 14: 27 *Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither*

let it be afraid. This peace is a gift of His love which He has given to all His people.

As believers we have to realize that because of our tendency to sin, it would be impossible for us to keep this peace for even one moment were it not for the wonderful, ceaseless power of Jesus Christ. We have to hold to the promise given in Isaiah 26: 3 *Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.*

Some of us are prone to think that peace is gained by accumulating material possessions. We fail to realize that the perfect peace is not dependent upon these material gains, or our environment, but upon a daily renewing of ourselves to Christ which means placing complete faith and trust in Him.

We will trust

When troubles are greatest and the night is darkest, our peace can be the sweetest. When we cannot experience Christ's presence we will trust Him. When there is no light and the way is obscure, we hold fast. With our anchor grounded firm we ride out the storm until the day breaks and peace overcomes. This is the experience of the true believer.

I will always cherish the fond memory of my mother and the peace which was hers in the midst of deep trouble. In her early forties, while very ill in hospital and with her body racked with pain, she could, with a wonderful sense of peace, utter her dying words,

God's love is like the sunshine, It covers land sea, And it fills my heart with gladness

Just to know that He loves me.

We can be assured that we can have a precious peace on earth and a perfect peace in heaven. There is no need to be doubting and downcast when we know that

There will be no sorrow there In my Father's house, There will be peace, peace all the time.

So, now, since we have been made right in God's sight by faith in His promises, we can have real peace with Him because of what Jesus Christ our Lord has done for us (Romans 5: 1 Living Letters).

seen and heard

TESTIMONIES

SALVATION Army meetings have their own unique quality of informality and spontaneity. This allows many to participate and give expression to a faith adequate to meet the needs of every day as well as holy days.

The opportunity for spontaneous prayer brings a warmth to the heart; the participation by local officers, band, songsters and others strengthens the fellowship of kindred spirits and gives an understanding of a variety of personal needs that no individual ministry can adequately fulfil. On our travels in the territory we have been particularly blessed by the testimonies given to the glory of God by young and old alike who are challenged by the need of a vital Christian experience.

Just recently I heard a young person testifying in a Friday night holiness meeting. The theme was "Holiness — a practical possibility today." She spoke very frankly about holiness, saying that for a long time it was a "scary" word full of subtle innuendos that took it out of the realm of normal possibility until she realized that there is no such thing as holiness apart from "Christ in you." This brought the conception of Christlikeness as a liveable experience through the conscious indwelling of the Spirit she had known so long as Saviour, Friend and now as Sanctifier.

In that same meeting another young person spoke of his experience being once like a mothball, keeping out of harm's way by the negative isolationism. Now he was like a fire-ball, projecting the warm glow of his own experience into every situation.

These young folk communicated a frank naturalness that brought its own inspiration and established a mutual understanding with the congregation.

It is good to keep alive these particular features of our Movement, so that we emphasize our belief in "the priesthood of all believers." They make a vital contribution to the effectiveness of our meetings and help us to realize the outworking of our experience as a practical possibility day by day.

Geoffrey Dalziel

Comments by the
CHIEF SECRETARY

Faithful service

HER conversion took place in the Baptist Church but later Sister Mabel Taylor started to attend the Brock Avenue Corps, Toronto, regularly, becoming an adherent.

About twenty years ago, an evangelistic crusade was held conducted by Major Robert



Promoted to Glory

Marks. It was during these meetings that Sister Taylor consecrated her life to God and decided to become a soldier of the corps.

Through the years she faithfully served her Lord, willing to do whatever she could. An active home league member, Sister Taylor was also keenly interested in the young people, and encouraged them. During the Christmas effort she manned the kettle at the plaza as well.

Sister Taylor was promoted to Glory following a fall. Major Arthur Shadgett, Commanding Officer for Bloor Central, conducted the funeral service and a memorial service was held the following Sunday when tributes were paid to her life.

Sister Taylor is survived by her brother, William, of Collingwood Corps.

Great influence

HAVING been sworn-in as a senior soldier of the Rowntree Corps, Toronto, in 1927, Mrs. A. Russell was a faithful worker in



the corps for many years. She held commissions as Company Guard, Corps Pianist and Home League Secretary.

For a period of time Mrs. Russell transferred to the Earls Court Corps where she sang in the songsters, later becoming the Songster Sergeant. Her influence was felt greatly in this position. After returning to the Rowntree Corps, Mrs. Russell continued to be active until failing health made it necessary for her to relinquish the work she loved.

The funeral service was conducted by Major Ivan McNeilly and in the memorial service the following Sunday, Mrs. Pittman paid tribute to her life.

Mrs. Russell is survived by her sons, George and Art, and daughters Rose and Dorothy.

Always ready to testify

A SOLDIER of the Windsor Corps, Nfld., for fifteen years, Brother James Jenkins was promoted to Glory at the age of sixty-three years.

A cheerful and faithful soldier, Brother Jenkins' Christian example proved a helpful influence on many. He showed a deep interest in those whose lives he touched and he was faithful in all he undertook to do.

Brother Jenkins was always ready to testify to a personal experience with Christ and was willing to serve Him in all he did.

Major Hubert Jennings conducted the funeral service in which many tributes were paid to the faithful Christian witness of Brother Jenkins.

He is survived by his wife, seven sons, one daughter and a number of grandchildren.

must keep our hearts and minds alert to present needs and plan with wisdom future assaults on the kingdom of evil.

The Colonel underscored this idea when he pointed out the necessity of rediscovering the purpose of a Salvation Army corps. Emphasizing that we are "saved to serve," Colonel Dalziel said we need to "renew the ministry of the Salvation Army soldier" who should be both dedicated and involved.

There was a seeker at the Mercy Seat in the concluding moments of the meeting.

On Saturday the cadets were on the streets of Brockville making personal contact with the people, dealing with the gospel message on an individual level. An open-air meeting followed, supported by the staff band. After marching through the main street, the staff band was received by the Mayor of Brockville at a civic dinner.

About a thousand people gathered
(Continued on page 7)

A mood of expectancy at Que. and Eastern Ont. Congress

LEFT: The Chief Secretary (Colonel Geoffrey Dalziel) speaks to the congregation during the well-attended Saturday music programme. BELOW: A march of witness was held on the Saturday morning and this photo shows part of the parade. Timbrelists from the host Brockville Corps are followed by cadets of the Undaunted Session, from the Toronto Training College.



THE banner at the back of the platform in the large civic auditorium read "Jesus said . . . with God all things are possible." This promise, coupled with the words of the opening song "God is with us," set the mood of expectancy for the Quebec and Eastern Ontario Divisional Congress held in Brockville, Ont.

The Chief Secretary (Colonel Geoffrey Dalziel) and Mrs. Dalziel were the leaders, supported by the Divisional Commander (Brigadier Cyril Fisher) and Mrs. Fisher and members of the divisional staff. Other guests included the cadets of the Undaunted Session from Toronto and the Canadian Staff Band.

Personal contact work in the streets of Brockville, a special Sunday school, a musical festival together with the Sunday meetings resulted in many people making public decisions for Christ, including a large number of teenagers.

During the initial welcome meeting Friday evening, Cadet Robert Ward testified and the staff band and cadets gave musical support. In her message, Mrs. Colonel Dalziel reminded those present that, while we look back with thanksgiving and joy to great congresses of the past, we

Fourth annual conference of ACSAL to meet in Hamilton

THE business meetings of the fourth annual ACSAL conference, being held in Hamilton, Ont., November 7, 8 and 9, will centre around two main topics:

- (1) Formulation of recommendations proceeding from the Survey of the Corps and
- (2) Extension of ACSAL at the corps level.

On Friday morning, Commissioner C. D. Wiseman will present his keynote address to the thirty-five delegates, representing every division in the territory. Together with the Territorial Headquarters representative, Colonel Frank Moulton, this group forms the national council of The Advisory Council of Salvation Army Laymen (Canada and Bermuda) under the presidency of Y.P.S.-M. Carlton H. Carter of Danforth.

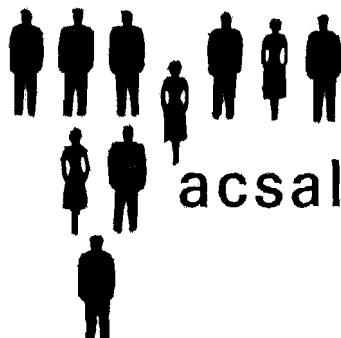
During the past year, eighteen committees composed of both officers and soldiers from across the territory have been preparing recommendations based on the results of the Survey of the Corps. Their findings will be reported under the headings: (1) Sunday meetings (2) Christian education (3) Uniform wearing and music (4) Evangelism (5) Corps community (6) Christian stewardship and (7) Society at large.

At the conclusion of the conference, recommendations of the national council will be presented to the Commissioner.

An area council has been in operation in British Columbia since early 1968 and plans to establish additional area councils during the forthcoming year will be discussed during the conference. The representatives to an area council are chosen by the soldiery of each corps in the area. Following a period of organization, this group of representatives chooses from its membership an area president who automatically becomes a member of the national council. In this way, national

council members will eventually become the elected representatives of the laity in Canada and Bermuda.

To facilitate the inauguration of an area council in the Southern Ontario Division, a "Get acquainted with ACSAL" meeting



is being sponsored by the national council on Saturday evening, November 8, in the Hamilton Temple. Invitations have been extended to representative officers and soldiers of the division

in order that the aims and objectives of ACSAL can be explained, and so that the soldiers of the division will be able to participate in the development of their area council.

President Carlton Carter referring to ACSAL's Survey of the Corps, said "The conference will see the culmination of two years of work and thought by concerned Salvationists across the territory. I would like to sincerely thank each officer and layman who took part in the eighteen joint committees. The recommendations contained in their reports are invaluable, and I am sure they will provide a key to more effective Salvationism."

"Many War Cry readers will recall" continued President Carter "that one of our original objectives was to base the national council on ACSAL participation at the corps and divisional level. During the conference we expect to make considerable headway towards this objective by planning several additional area councils similar to the one launched recently in British Columbia."

The conference will conclude on Sunday morning when the delegates will participate in the holiness meetings of six corps in the city of Hamilton.

Port Alberni anniversary celebrations

SPECIAL guests for the seventeenth anniversary of the Port Alberni Corps, B.C. (Captain and Mrs. Fred Heintzman) were Brigadier and Mrs. Hector Nyerod (R). A banquet, family evening, musical festival and two seekers at the Mercy Seat were features of this weekend.

The family gathering was held on the Friday after the banquet. Stories of early years were related, tapes from previous corps officers were played and slides were viewed.

A large number of people gathered in the Echo Centre on Saturday evening for a Musical Festival of Thanksgiving in which

the corps band, timbrel brigade and singing company participated. Songster Mavis Semmens of Vancouver was also featured.

Sunday morning, Brigadier Nyerod visited the Beaver Creek Outpost Sunday school while Mrs. Nyerod spoke to the main Sunday school. A prayer meeting was held prior to the salvation gathering Sunday evening. Following items by Songster Semmens and the band, Brigadier Nyerod brought the message. Two people made decisions for Christ at the Mercy Seat.

—M.M.

Rally balloons from Rowntree

During rally week at the Rowntree Corps (Captain and Mrs. Kenneth Dalrymple) efforts were made to reach all members of the corps family. The young people of the corps launched balloons with an attached message which invited people to attend the corps and to send or bring the tag. One reply was received from a person 290 miles away and a young man



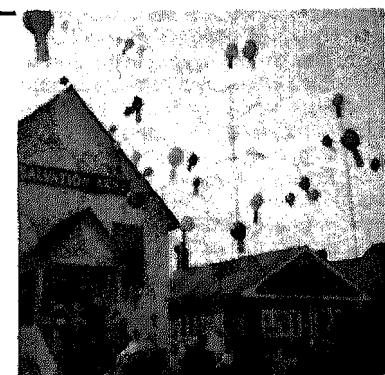
GENERAL

(Continued from page 2)

ist, Home League Secretary Mrs. Bollom (Twickenham) was an able spokeswoman. Her remarks principally concerned Mrs. Wickberg, whom she described as "not a mere accompanist, but a partner." Speaking from a long association with the General — as schoolboy, scout and cadet — Commissioner Gosta Blomberg (Territorial Commander, Sweden) brought greetings from the General's homeland, from Scandinavia generally and from Europe. In a markedly different style Commissioner Samuel Hepburn brought the good wishes from Salvationists in the four territories he represented as U.S.A. National Commander. Messages were read from Switzerland, New Zealand, Canada, the U.S.A. and Germany. A Japanese officer who had been a cadet with the General sent greetings from Tokyo. But a really affectionate ovation was reserved for — "Thoughts and prayers with you tonight for your international leadership: Coutts."

The General referred to his own long apprenticeship and the rather considerable amount of good advice offered him since his election. He expressed a sincere word of thanks to General Coutts for the way he had made easy the transfer of duties.

Among the observations he made in his address was that he believed in change, for "the status quo is the beginning of the end." Nevertheless, an obsession with change for change's sake was dangerous. Evangelism was something of over-riding importance to the Army, which could easily be over-occupied with involvement in highly important and necessary social services to the community. "Our invitation is God's invitation to the lonely and forgotten, to the rebels and the rowdies to share a warm fellowship and to find Christ."



who found a balloon has been attending meetings. Recent meetings at the corps have been led by Lieut.-Colonel and Mrs. Peter Lindores and Major and Mrs. Clarence Burrows. The child of Bandman and Mrs. Harry Vey was dedicated and a memorial service was held for Mrs. Dinah Burton and Mrs. Rose Russell.

The photographs show Sunday school members launching brightly coloured balloons from in front of the hall, which is in Toronto.

A MOOD OF EXPECTANCY

(Continued from page 6)

ered Saturday evening for the Festival of Thanksgiving presented by bands from Montreal Citadel, Woodroffe, Ottawa Citadel and the staff band. There were solo items by Staff Bandsman R. Merritt (trombone) and D. Diffey (cornet). Vocal items were contributed by the united male voice chorus.

A large number of children attended what was billed as "a monster Sunday school," a novel approach which the young people appeared to enjoy.

The meetings throughout the day were under the leadership of Colonel and Mrs. Dalziel. The Colonel, in his morning message, reminded the people that the filling of the Holy Spirit was needed to maintain the glow of God's

love in the human heart. At night Colonel Dalziel emphasized the necessity of repentance and faith.

In the concluding prayer meeting of the day, many people made public decisions for Christ including a number of teen-agers.

A Festival of Gospel Song was held Sunday afternoon for which a capacity audience had gathered in the 1,200-seat civic auditorium. The Congress Chorus, accompanied by the staff band, was featured. Two solos were rendered by Mrs. Lieutenant Alexander (vocal) and Major William Brown (euphonium).

Major Basil Craddock, the Commanding Officer of Brockville Corps, was elated with the response of Brockville residents to the Congress gatherings. The careful preparations and hard work of his soldiers and adherents did much to make this "Congress in a small city" a success.

A FANFARE sounded out from a long line of Salvation Army bandsmen standing on the steps of the imposing City Hall at New Westminster, B.C., while the Army flag was run up an adjacent mast. A few minutes later Mayor M. S. Evers read a proclamation naming the Saturday as "Salvation Army Day."

The joyfulness of this public recognition of the commencement of the British Columbia Divisional Congress was enhanced by brilliant sunshine which raised a sparkle on the wide sweep of the Fraser River below the civic centre and gave a sheen to the lush lawns around the bright-hued flower beds.

Responding to the greeting voiced by Alderman Toby Jackson of the New Westminster Advisory Board, Commissioner C. D. Wiseman, the Congress leader, drew attention to the beauty of the surroundings and contrasted them with the broken homes and broken lives to which the Mayor had referred in his remarks, and gave a call to Salvationists to accept the responsibility of arousing men and women with God's message of eternal love. A prayer of thanksgiving was offered by the Rev. George Edwards of Olivet Baptist Church.

The massed bands then led a march through the main streets to the waterfront where Captain William Clarke, Territorial Evangelist, led a large open-air meeting.

Earlier that day a most inspiring gathering was held in the Vincent Massey High School which was used as the Congress centre. Here the Divisional Commander (Colonel Wesley Rich) presented Commissioner and Mrs. Wiseman to an enthusiastic congregation which included a large body of men from Harbour Light centres. High spot of the meeting, for which Chilliwack Band provided music, was a testimony period piloted by Major William Leslie. Witness to God's work of grace was given, describing His power to redeem from the depths of alcoholism, to bring harmony into an unhappy home, to offer challenge and purpose to a high school girl and a young sportsman, and to direct a Christian housewife into paths of useful service.

It was a joyful occasion

A report of God at work during the British Columbia Divisional Congress

Aptly described as "Acts of the Apostles 1969," the meeting had Pentecostal overtones, the Territorial Commander adding a précis in modern terms of the first sermon given by the Early Church: that all men are made in God's image, that God waits to save, and wants people to accept that salvation right now. That is just what happened when the invitation was given to the Mercy Seat. As was to be later witnessed on Sunday morning and evening, there was an immediate response and a steady stream of seekers.

The Territorial Commander's initial welcome to New Westminster was given by the Mayor at a civic luncheon held at noon on Thursday, in the Crystal Room of the Royal Towers Hotel, to which officers of the division had also been invited. On Thursday and Friday Commissioner Wiseman led four sessions of officers' councils. He also held a press reception and addressed members of ACSAL at a luncheon meeting.

Evidence of the fruitful ministry undertaken by Major Leslie among alcoholics of the Vancouver area was seen at the Harbour Light sixteenth anniversary supper with some 200 "graduates" and their wives present for the occasion at Vancouver Temple. After supper they were addressed by the Commissioner and by Mr. Wallace B. Haughan, chairman of the Vancouver Advisory Board.

Late in the day the Commissioner called in at the gymnasium of Queens Avenue Church where hundreds of young people had gathered with Salvationist colleagues for an evening of fellowship and entertainment arranged by the Divisional Youth Secretary (Major Wm. Kerr). In an interval during a programme of music supplied by the Ambassadors Combo (Vancouver Temple) he gave a short message of challenge and encouragement to his youthful audience.

Two well-known Salvationist musicians from the United States were introduced at the Saturday

evening musical festival. They were Carole Reinhart, the trumpet virtuoso, and Captain Albert Avery, a tenor vocalist. They brought lustre to the musical events and added to the devotional atmosphere of the meetings on Sunday. On Saturday a twelve-year-old vocalist, Delaine Holden (Vancouver Temple), worthily shared the honours with these accomplished musicians. Another youthful Salvationist, Songster Pat Muir (Vancouver Temple), gave the Scripture recital. Solo bands were from Vancouver Temple and Mount Pleasant Corps. There were also items by the Ambassadors Combo, massed bands, songsters and a women's chorus.

A great ovation was given to Bandmaster William Alexee when he took the platform to give a saxophone solo. He represented a small group of native Indian Salvationists who keep the Army flag flying at Port Simpson, the most northerly corps in the division and a thousand miles from Vancouver.

Provincial recognition of British Columbia's Congress came on Sunday afternoon with the presence of the Lieut.-Governor (the Hon. John R. Nicholson, P.C., O.B.E., Q.C., LL.D.). His Honour revealed that he was born within the sound of the bass drum and tambourine — next door to the Salvation Army hall in a New Brunswick village — and expressed his continuing good wishes. The Hon. Isabel P. Dawson, Minister Without Portfolio, brought the greetings of the Provincial Premier, as well as her own, and suggested that Thanksgiving Sunday was a good occasion for counting some of the blessings the Army consistently provides.

A panel discussion, presented by Major Stanley Armstrong, on "The Salvation Army's Function and Message" aroused keen interest toward the end of the meeting. Commissioner Wiseman was in dialogue with the well-known broadcaster, Dave Brock, Alderman Mal Hughes and the Rev.

Allan Dixon (United Church). Things that must remain and things that may need to change, the effects of affluence and modern presuppositions, protest movements and the adequate presentation of the gospel came under their scrutiny.

The proclamation of the gospel was the main purpose of the Congress and from an Army point of view the most important meetings were on Sunday morning and evening. In the holiness meeting there was much evidence of the movements of the Holy Spirit, for which Brother Eric Perry (Mount Pleasant) had prayed at the commencement. The Commissioner dealt with the sins of a surfeited and complacent society,

(Continued on page 9)

Street witness before music programme

HUNDREDS of people in downtown Toronto paused to listen to the message of salvation proclaimed by the Earlscourt Band during a Saturday evening open-air meeting.

Earlier in the afternoon the band had attended a massed band rehearsal in Massey Hall prior to the Bandorama which was presented that evening. During the break between these events, the bandsmen moved out among the crowds of people who stroll up and down the city's main street each Saturday evening.

Copies of *The War Cry* were distributed among those who gathered to listen. The Earlscourt Corps Officers (Captain and Mrs. Keith Hall), the Divisional Commander for Metro Toronto (Lieut.-Colonel Arthur Moulton) and a group of cadets also participated in the meeting, which was led by Corps Sergeant-Major Gordon Butcher.

The band marched back to the Massey Hall in time for the evening programme.

Businessmen help the Army in Montreal



The Red Shield appeal in the greater Montreal area reached its objective of \$400,000 and the closing luncheon meeting was attended by members of the Montreal Advisory Board and the campaign committee. Seated (l. to r.): J. Leonard Walker, A. Deane Nesbitt, Major-General A. E. Walford, Wickens, Brigadier Sidney Tuck, Duncan I. McNeill, W. A. Howard, Brigadier Cyril Fisher, A. Warren Moysey, D. W. McLean, Captain Wilmot Linder.

MARITIME CONGRESS MIRACLES



Participants during the Maritime Congress, which was held in Halifax, N.S., were (l. to r.): The Divisional Commander for N.B. and P.E.I. (Major Arthur Pike), the Territorial Commander (Commissioner Clarence D. Wiseman), Mrs. Wiseman and the Divisional Commander for Nova Scotia (Brigadier James Sloan).

"At the Mercy Seat it all starts" stated the Territorial Commander (Commissioner Clarence D. Wiseman) in his message during the Friday night welcome meeting at Halifax Citadel, N.S. The Commissioner was referring to the spiritual transformation which takes place within the human life when God's forgiveness is sought. In the final public meeting of the **Maritime Congress** on the Sunday evening the Mercy Seat was lined with seekers. There were backsliders seeking God's forgiveness, Christians rededicating themselves, young people offering their lives for God's service — all making public decisions for Christ.

This was the climax of a weekend when Salvationists from New Brunswick, Prince Edward Island and Nova Scotia gathered for the congress meetings under the leadership of Commissioner and Mrs. Wiseman. Special guests for the occasion from Toronto were Salvationist musicians Mrs. Evangeline Court, Deputy Bandmaster Arthur Dean of Earls Court and Morgan Sharp (London, Ont.). Supporting the Territorial leaders throughout the weekend were the Divisional Commander for New

Brunswick and Prince Edward Island (Major Arthur Pike) and Mrs. Pike and the Divisional Commander for Nova Scotia (Brigadier James Sloan) and Mrs. Sloan.

Prior to the Friday evening meeting, Commissioner Wiseman was interviewed on television where questions relating to the Army's stand in the ecumenical movement and to the doctrine of immortality were discussed.

Preceded down the aisle by a colour party of guides and rangers, Commissioner and Mrs. Wiseman made their way to the platform where they were greeted by the Congress delegates. During the evening Captain Sandra Lewis, representing the New Brunswick and Prince Edward Island Division, and Major Alton Haggatt, representing Nova Scotia, expressed their welcome to the leaders. Musical support was given by a united youth band under the leadership of Nova Scotia's Divisional Music Director, Bandmaster Kenneth Elloway, and a united singing company led by Mrs. Captain Edward Amos. Songster Mrs. Carolyn Collins contributed a vocal solo prior to the Commissioner's message.

A prayer vigil lasting about an hour and a half was held following the meeting where intercession was made for the Congress gatherings.

In spite of torrential rain, over two hundred women gathered at the Lord Nelson Hotel for a supper meeting on the Saturday. Head table guests included Mrs. McDonald of the Bethany Home Auxiliary, Mrs. G. E. Hayman, a member of the Halifax Advisory Board, Mrs. A. M. Hunter, president of the Grace Hospital Auxiliary, Mrs. Hedley Ivany, representing the city of Halifax, Miss Mary Wall, president of the local Council of Women and Mrs. Robie Brooks, president of the Women's Inter-Church Council.

Musical contributions were brought by Mrs. Evangeline Court (piano), Mrs. Albert Schyf and Mrs. Doug Fudge (vocal duet)

and Mrs. Ardyth Bolam (bells). In her message, Mrs. Commissioner Wiseman referred to loneliness, poverty, lack of communication and broken relationships which are so evident in the world but stressed that the answer can be found in practical Christian love.

Over seven hundred people braved the elements to gather in the St. Patrick's High School Auditorium for the Saturday evening Festival of Music. It was a programme designed to cover a wide range of musical tastes — from intricate cornet solos by Deputy Bandmaster Arthur Dean

to gospel songs with guitar accompaniment by David Snow of Sydney Mines, from classical recitation by tenor soloist Morgan Sharp to the Congress Chorus rendition of "Stand up for Jesus" in which the congregation joined. Mrs. Evangeline Court provided the piano accompaniment for the soloists from Toronto.

Bandmaster Elloway conducted both the Halifax Citadel Band and the Congress Chorus. The selections by these aggregations contributed to the varied programme which concluded with the theme "The Lord is my Shepherd."

As the weather brightened up Sunday morning, an open-air meeting was conducted in a residential area near to the high school auditorium where the Sunday's gatherings were held. Contact was made by door-to-door visitation and leaflets concerning the Congress were distributed.

Between seven and eight hundred people gathered for each of the three indoor meetings on the Sunday. Musical support was given by the Halifax Citadel Band and Songster Brigade, together with the visiting guests. Various officers from the divisions participated throughout the day.

Special mention was made concerning the "Bonaventure" Ranger Crew from New Waterford, N.S., who were attending the Congress. Also in the meeting Sunday morning were nine children from the Maritime School for the Blind. These youngsters usually attend the Halifax Citadel Sunday-school, staying for the holiness meeting and directory. This time they attended the Congress gathering.

In her message, Mrs. Commissioner Wiseman stated "We are all seekers this morning" and pointed out the importance of a clear Christian witness in daily life.

Songster Susan Jewers of Halifax Citadel, when giving her personal testimony during the Sunday afternoon meeting, declared "Accepting Christ can be a giant leap into a new world for each one of us."

In his message Commissioner Wiseman warned "The tragedy is that when the Church gets into the world, the world gets into the Church" and continued to point out the possibility of being able to keep unspotted from the world and yet stand in the midst of the world's peoples and concerns in the name of Jesus.

Throughout the weekend emphasis had been placed on the necessity to keep Christ pre-eminent. Referring to the possibility of accepting God's forgiveness the Commissioner said "I cannot explain it but I can experience it." As the prayer meeting commenced so men and women and young people made their way to the improvised Mercy Seat, making public decisions for Christ. "At the Mercy Seat it all starts."

the Sunday evening gathering.

A result of this weekend was a visitation crusade by the soldiers of the corps which was held after the comrades met for prayer at the hall believing that this would be an effective outreach into the community.

JOYFUL OCCASION

(Continued from page 8)

diagnosing the conditions and pointing out the cure.

"Amazing Grace," lined out by the Divisional Secretary (Major Calvin Ivany) at the beginning of the evening gathering, became the dominant theme. Mrs. Commissioner Wiseman's contribution was an appeal to sinners to let go their sins and for saints who would stretch out their hands to help them. The Commissioner told three recent stories illustrating what God was waiting to do for men and women. For thirty minutes at the close of the morning gathering and for ninety minutes at night a stream of seekers were counselled at the Mercy Seat. It was a God-glorifying finish to the 1969 Thanksgiving Congress.

ARMY ACCENT

CHECK'S CHEQUERED CAREER

by Lieut.-Colonel Kathleen McClelland

FOR the past ten years Captain and Mrs. Check Hung Yee have been in charge of a corps in San Francisco's Chinatown. The hall is located in a street called by the Chinese "The Temple of

the Heavenly Queen" in an area where incense is burned and wooden bells are rung by the monks day and night.

Right from his birth the hand of God was on Check Yee. He

The New Canadians—8



By Ruth E. Walker

GRADUATION

AS THE CLIMAX to six months of intensive English study nears, an air of excitement spreads over the students. At last it is their turn! Theirs is the graduating class. Speeches are written and rewritten. Although only a few phrases, these speeches represent the summation of a student's ability. He is to speak before all his fellows, and in English! A mistake seems the most awful fate possible.

They look so unfamiliar, dressed in Sunday best, faces scrubbed beyond recognition. Could that be Innocenzo, his wavy black Italian hair pasted down into straight submission? And Jaroslava, of the basic grey dress resplendent in fire-engine red? That must be Alberto's famous Mama come with all the relatives!

Each receives a diploma. It is an atmosphere charged with pride and emotion as the simple "thank-you" speeches are made. "I am so very happy today. I came to this country alone six months ago. I was homesick and afraid. I didn't speak English. Now I have friends. I have a new country. And I speak English. I want to thank this country that she give me this chance." Frequently the language is stilted and, overcome by the gravity of the occasion, the speaker allows that dreaded mistake to slip by. But no one notices, least of all the teachers.

I see them there yet, standing shyly on the stage, so full of honest pride and hope. Ludmila, who had sobbed that she could never go home to Czechoslovakia. "My mother. She is sick. I no see my mother again. Never!"

Mahmoud, from Syria. The young boy with the ebony hair and flashing white teeth, who had formally announced "My brother write to me and recommend you. I am happy to be member your class." That made my day.

Boguslaw, the Polish veteran, who rode to school every day on a wobbly bicycle. I never did convince him of the necessity of a headlight. "In my village not necessary."

Virginia, the little woman from Lebanon, who had taken the wrong bus and arrived late at school in tears. "That man! I ask him. I speak very good English, teacher. And he not tell to me right street!"

Laura, the little Portuguese dressmaker, and her husband, Oswald, the dishwasher; Mirjana, sociologist; Maria, psychologist; Manuel, mathematician; Huan, a nurse; Mladen, a chemical technician; Ljubomir, electrician; Pietro, in his own words "a labourer." And then Dimitrije. After all this time he still answers "Who are you?" with "Fine thank you. And you?" Somehow it doesn't matter.

We all stand to attention and sing "O Canada," or Kenehdah, or CanAda, or CanaDAAA, according to the singer's native tongue. Never has the anthem been sung more beautifully. If only you can picture those faces — "our home and native land" "the true North strong and free" "we stand on guard for thee." I have never felt more Canadian.

was born in 1929 in Kwangtung Province, China, to a devoted Presbyterian couple. In gratitude to God for her first son's arrival, Check's mother offered him to the Lord.

His boyhood was torn by war, starvation and sickness. Between the ages of nine and sixteen he lived the life of a refugee. Check's own family was attacked by townspeople and called "foreign slaves" on account of their faith in Jesus Christ.

Possessing an ambition to become a journalist—a profession he later followed for five years—Check started writing as a boy and put such into book form. Self-study continued; then he enrolled as a journalism student at Kuo Min University in Canton. At seventeen, a recognized newspaperman, his study was interrupted when warring factions entered the city. But he continued to study at night and also served as a part-time reporter, proof-reader and assistant on a Canton newspaper. Check's daily column contained news of "what's happening in the city."

When a friend told Check he would be safer by leaving, the young journalist dressed up in dark clothes and disappeared into the night. By train he slipped from behind the "bamboo curtain" over the border to Hong Kong and freedom.

But the future was still unknown. Millions of refugees crowded into this small area. Check asked himself what he should do. And he did the expected. He became the editor of a small magazine and continued writing.

A helpmeet

God, who works in a mysterious way, had a plan for Check's life, even to providing a helpmeet and journey to the North American continent.

Phyllis Mah was born in Prince Rupert, B.C., Canada, her father being a well-respected Chinese merchant in the community. As is the custom in Chinese families, Phyllis was sent at the age of seven to China for her education. While she was there World War II broke out. With her mother she journeyed to a small community. Here she attended church, having been introduced to the Christian way of life by a sister.

The Yee family, also having travelled to this community for refuge, came into contact with this church as they searched for a hiding place. Here, at the age of fourteen, Check and Phyllis met, finding their friendship of special interest.

The war ended and Phyllis returned to Canada. Both young people felt they would never see each other again. But they corresponded. Several years passed.

After Check's safe arrival in Hong Kong, Phyllis hit upon a plan. Canadian immigration laws had been changed to permit a woman citizen to apply for her fiancé to enter the country. She applied and decided to go to Hong Kong and be married.

A dilemma followed, for Phyllis's family felt it both unwise and unsafe for a young girl to journey so far alone across the seas during this dangerous time. But she prayed; God revealed His will and she obeyed. As God gave her the green light, she went to Hong Kong and she and Check were united in marriage.

The newlywed Yees travelled to Prince Rupert and here Check met the Army. The Yees worked in a bakery next door to the Army hall, and the initial contact occurred when the corps officer, the then Major George Ostryk (now stationed in Tokyo, Japan), came to the bakery selling *The War Cry*.

Check Yee also was impressed with the Salvationists' zeal as they witnessed in the open air despite zero weather and falling snow. So they began attending Army meetings.

Check declares that his English was limited, but "I felt the Spirit overwhelming me in the Salvation Army hall." The Yees became Salvation Army soldiers in 1953. They were called to officership in 1955, but felt incapable and hesitated. The call still sounded in their minds and for the next three years they wrestled with God.

(Continued on page 14)

Say Hallelujah

TIPTON DEVIL

TYPICAL of many early-day Army converts was the "Tipton Devil." He once sold the coffin of his dead child for booze. When he came to the Penitent-form he was urged to pray. "I can't pray" he said.

Finally in desperate words of petition he managed to gasp: "O God, jump down my throat and squeeze the devil out."

Soon he knew the wonder of being "born again."

GEORGE KNOWLTON

INTERNATIONAL SURVEY



Summer in Taiwan

The Regional Officer (Major B. F. J. van den Hoek) reports on some of the summer activities which took place in Taiwan

IT was a busy summer of Army activity in the Taiwan Region, with a Salvation Congress, a youth camp plus an evangelistic campaign at the Taipei Central Corps.

Yung Ho was the location for the evangelistic campaign conducted under canvas. The people of the area flocked to the meetings to hear the gospel. The children's meetings were overcrowded. The highlight of the event was in seeing eight men and women make public decisions for Christ.

A typhoon hit Taipei on the closing Sunday of the campaign so the Salvationists had to evacuate in a hurry. Although the workers were soaked to the skin by the heavy rain, they felt satisfied that the task had been well done.

Nearly three hundred people attended Taiwan's third Salvation Congress. Even typhoon conditions and several cloud bursts did not dampen the spirits of those participating for they all stayed the full weekend.

Brigadier and Mrs. Arne Cedervall of the Philippines were the leaders for the meetings. Many uniformed Salvationists knelt in rededication at the conclusion of the holiness meeting. New converts were also registered.

Sunday afternoon twelve new home league members were enrolled by Mrs. Brigadier Cedervall and delegates from the different corps participated in the meeting.

Meanwhile, a men's meeting was being conducted in the din-



In the concluding moments of the holiness meeting during Taiwan's third Salvation Congress, members of the congregation were invited to raise their right hand as a sign of total dedication to the Lord.

ing-hall of the Baptist Youth Camp on Grass Mountain where the Congress gatherings took place. The children attended Sunday school during the afternoon also.

The first in Taiwan's Army history, a youth camp was held the week after Congress. Forty teenagers and their leaders left Taipei by bus for the Kin Shan

Youth Activity Camp where tents were erected to accommodate the campers. Each day was given a special name such as Friendship Day, Olympic Day, and so on. Devotions were conducted in the morning and meetings in the late afternoon in the open air beneath the pine trees.

Kindergarten graduations were held in the Taipei and Kuting

nurseries. These were held for the children leaving the nurseries to start grade school in September. Many parents attended and the children were dressed in cap and gown while the smaller ones acted in little plays wearing their nursery smocks.

The young people of the Taipei Central Corps assisted a great deal in publicizing the evangelistic campaign held in their corps. Five decisions for Christ were made as a result of these meetings.



ABOVE: Some of the children who attend the day nursery at the Taipei Central Corps. BELOW: The nursery "graduates" during the programme attended by many parents.



"Thank you, Sponsor"

AT present, Yuko Okada is in The Salvation Army's Kibokan Children's Home, Osaka, Japan.

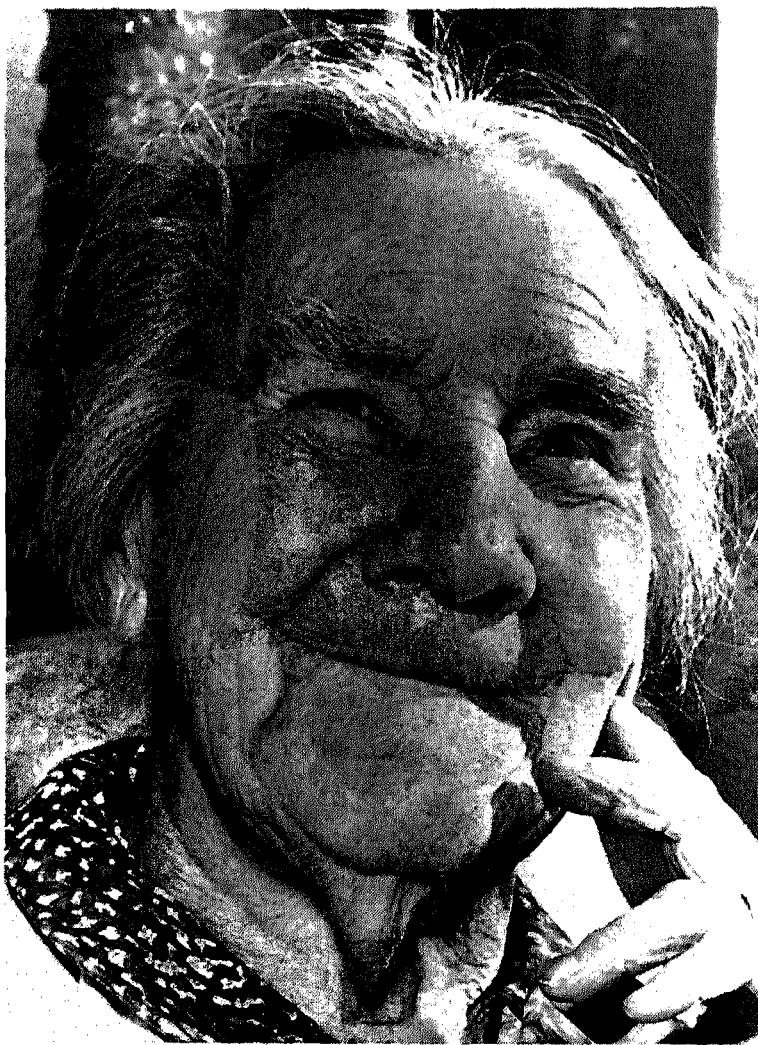
Yuko is now four years old. She was one of triplets but had to be in hospital for a long time for she grew very slowly. Her parents were far too poor to pay the hospital bill and could not care for her.

So Yuko was placed in the home where she is being looked after and, when old enough, will go to school.

A child may be sponsored for \$15.00 per quarter. For further information on helping a needy child in another country, contact:

The Salvation Army, Home League Dept.
20 Albert St., Toronto 102, Ontario





Picture by "The Spectator," Hamilton
Granny Sharpe attributed her long span of life to smiling a lot and never being too serious. Her smile won the hearts of all who knew her.

A few hours with the Army

A report by MRS. LIEUT-COLONEL HAROLD RITCHIE of a L.O.M. dinner for senior citizens

THE Peterborough League of Mercy (Secretary, Mrs. Ivy Shagett) held their annual dinner for residents of various nursing homes, homes for senior citizens and Kinsmen Court.

Transportation to the hall was provided by Peterborough Bus Lines, and ninety-two availed themselves of the opportunity to meet together.

It was a most inspiring sight witnessing the gathering of these guests at 4:30 during the afternoon; to take in the special film—*A Canadian Mosaic*—provided by Captain Archie Peat, the corps officer.

The guests ranged from the age of 65 to 90. They came on crutches and walkers; some with failing sight, others unable to hear but all with smiling faces, happy to have the opportunity to spend a few hours with the Army.

At 5:30, the doors to the dining-hall were opened and revealed beautifully decorated tables

in fall colours. Mrs. Flora Weatherup (L.O.M. member) was the artist. At the head of each table a L.O.M. member acted as hostess receiving the guests.

Representatives from each home were seated at the head table with officers of the city, the League of Mercy Secretary and L.O.M. Treasurer Mrs. Daisy Kennedy.

Dinner was served by the L.O.M. Goodwill Group. After the plates were cleaned off, a sing-song was arranged and led by Mrs. Glenys Reid, with accordion accompaniment and Mrs. Telford—a resident of Ansen House—at the piano. This was really something and most enjoyable—many taking part with quavering voices, others strong and true, all “going all out” to make the most of the opportunity. Finally a request came in—“Please sing ‘What a friend we have in Jesus’.” This was granted, and certainly was a fitting climax,

Granny Sharpe was 109

MRS. DOROTHY HODGE talks about this senior of senior citizens she used to visit as a L.O.M. member

ALTHOUGH born in Lincolnshire, England, February 7, 1860, Granny Sharpe left her homeland, along with her husband David and their children, before the Boer War in 1892. They settled in Dundas, Ont., in the days of wooden sidewalks (which I recall being replaced with cement many years later). Granny had seen our country go from horse-drawn carts to the electric, then the gasoline-powered motor cars. She loved television and even saw man's dream fulfilled—man walking on the moon.

Ontario in those early days was known as Upper Canada, she recalled. What a memory! Granny talked with great pride of living under six reigning British monarchs. I believe Queen Victoria was her favourite.

Loved marshmallows

It had been my pleasure to visit her each week for the past three and a half years, as a league of mercy member, and among other things found she loved marshmallows, which became her special treat. Of course, since her teeth were gone, you can understand why she liked them!

On these visits she would point proudly to the citation given her by the mayor on her 100th birthday and tell about the big cake. Among her treasures was a letter from the (then) Prime Minister, John Diefenbaker.

She only paid one visit to her native England in 1900, but cut her visit short saying “Canada was better!” She spent most of her time knitting before arthritis affected her hands and most always it was for others. She loved to read *The War Cry* and would have me read some of it to her, or she would ask the nurse to read it.

and benediction to a very worthwhile event.

At 7 o'clock, the buses arrived ready to convey the senior citizens to their homes. Many were the messages of appreciation received.

The L.O.M. visits these homes for senior citizens fifty-two weeks in the year—in winter, in summer, in sunshine, or rain. Whenever the need, and that need is known, there you will find the L.O.M.

At Christmas, when the Hamilton Temple Songsters came to sing carols, they always made special stop at her door and it was a delight to see her smiling face as she sang along with them.

Granny had been a widow since 1937 when her husband, David, passed away. Her daughter, Florence, died at the age of 80 in 1961. Arthur died in childhood. A daughter, Mrs. Robert Sinclair (Edith), lives in Don Mills and a son, Bert, lives in Hamilton.

Granny attributed her long span of life to smiling a lot and never being too serious. Her smile won the hearts of all who knew her.

I can't help wondering if any other L.O.M. member visits anyone as old as Granny was? During the past year Miss Amy Partridge has been assisting in this work and the old folks just love her and look for her treats. I can't think of a more delightful way of spending an afternoon.

Helpful Hints

TO clear a clogged drainpipe pour into it some soda then some vinegar. The effervescent action which follows should quickly clear the blockage.

For chesterfield covers and the like, add a little melted gelatine to the last rinsing water. They can then be placed flat and need no ironing.

Recipe for Vienna Chuck Roast

Ingredients:

3½-4 lbs. chuck roast
2 tablespoons cooking oil
1 large onion, sliced
½ cup brown sugar, packed firm
2 teaspoons salt
½ teaspoon pepper
½ teaspoon cinnamon
¼ teaspoon ginger
½ cup water
12 dried prunes
18 dried apricot halves
1 cup ginger ale
6 medium-size potatoes, sliced
Put prunes and apricots to soak in ginger ale. Heat oil in heavy skillet or Dutch oven. Brown meat on both sides. Add onions and sauté until golden brown. Sprinkle meat with sugar, spices and seasonings. Add water; cover tightly. Simmer 2½ hours or until meat pierces easily with a fork. Layer potatoes and fruit around meat; add any remaining ginger ale. Cover and simmer 30 to 45 minutes longer or until meat and potatoes are tender. Serves 6.

MAGAZINE features

Last Post Fund's 60th Anniversary

IT was a cold, bleak December night in 1908. An elderly soldier was slumped in the doorway of a building in Montreal. He was half-starved, ill, destitute and in a comatose condition. At first the police thought that he was intoxicated. However, after further investigation they took him to the Montreal General Hospital, where a few days later he died of malnutrition.

His case came to the attention of Arthur H. Hare, himself a veteran, and employed in the hospital as supervisor of orderlies. Finding that the deceased man was friendless and penniless, Mr. Hare approached several veterans' organizations in Montreal to inquire if they could make arrangements for a dignified and moderately priced funeral and burial for him. He was informed that the dead man was not a member of any organized group of ex-servicemen and that no fund existed that could provide the money for such a burial. The body of the elderly soldier was

thereupon turned over routinely by hospital authorities to the Inspector of Anatomy, for disposal.

This incident preyed upon Arthur Hare's mind, to the degree that he managed to interest a small group of Montreal people in the raising of a fund for the burial of indigent and friendless war veterans. Thus the Last Post Fund (at that time under another name) came into being in 1909, and was operated by Mr. Hare and a few dedicated associates under a Quebec Provincial Charter. All money for the fund was initially raised by private subscription and its financial position in those early days was oftentimes precarious.

In 1922 Arthur Hare and his associates circulated an appeal to members of the Parliament of Canada, asking support for a Government grant towards the fund's operations. The appeal was favourably received and eventually resulted in the acquisition of a Dominion Charter and a grant from the Federal Government, on



Photo: Manitoba Government Travel and Publicity Bureau
This is the cenotaph on Memorial Boulevard in Winnipeg, Man., commemorating those who died in service for their country.

condition that the operations of the fund become nation-wide. Following this the Last Post Fund Inc., a private corporation and not a veteran's organization, was formed, headed by a Dominion Council, with headquarters in Montreal. Arthur Hare was appointed full-time Secretary-Treasurer-General and continued to serve the fund until his death in 1947.

After its inauguration, branches of the Last Post Fund Inc. were gradually established in all the Canadian Provinces, each with a Board of Directors of public-spirited Canadians who offered their services gratis, and a paid secretary-treasurer.

Efficient efforts

In addition to the various provincial offices, the voluntary services of sundry ex-servicemen were obtained as local representatives. It has been largely due to the unselfish devotion and efficient efforts of this type of representative that the Last Post Fund has been able to carry on for so long a period. Some of these men have served in that capacity for ten or twenty years, or more.

Federal Government grants are the source of the money needed to pay for the services of funeral directors and the purchase of grave plots and markers. The funds necessary to pay administrative expenses of all branch offices are wholly dependent upon Provincial Governments, organizations and private individuals as well as municipal grants and the recovery of property from the small estates of sundry indigent

veterans buried under the auspices of the fund.

The purpose of the Last Post Fund has remained the same through the last sixty years: to make systematic and effective provision, at moderate cost, for the dignified and proper burial of any friendless and indigent ex-serviceman or woman who served in the Armed Forces of Canada during a major war, or of those of its allies; rather than abandon them to a "pauper" burial and consignment to oblivion.

Every day three or four veterans are buried by the fund. Since its inauguration in 1909, approximately 34,000 veterans have been buried under its auspices, at a total cost of about \$6,100,000.00. "To honour and protect in death, seems but small return to him who has protected the nation's honour in life."

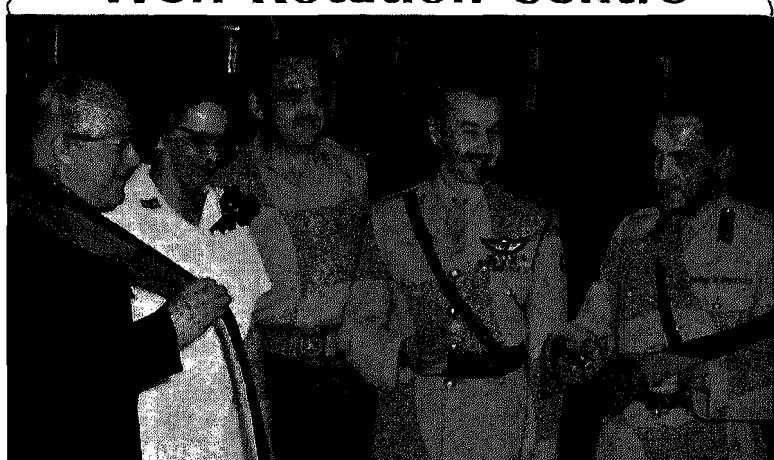
"Garbage" top commercial award

THE film that won top awards at the seventh annual Canadian Television Commercials Festival, June 24, was "Garbage."

"Garbage" is the name of a one-minute television spot produced for the Ontario Department of Highways and it represents one more spearhead in their attack against litterbugs who deface Ontario roads.

The film beat out 400 other entrants to take the "Gold Bessy" award for the best English language colour commercial produced in Canada.

Werl Rotation Centre



When Lieut.-Colonel Stanley Preece was the Senior Supervisor for Canadian War Services in Germany, a Red Shield Club was opened in Werl. This picture shows the event which took place three years ago and the article below tells of recent work in that location. Lieut.-Colonel and Mrs. Preece are on the left.

SITUATED in Werl, Germany, is what is termed the Rotation Centre. Here Canadian servicemen returning home or those arriving with their families find The Salvation Army at work.

During this past summer, Lieut.-Colonel and Mrs. Cornelius Warrander (R) have been supervising this work. There is a snack bar restaurant where new arrivals are greeted and served with meals and information

needed. For mothers with children there is a comfort station that provides cots for the youngsters to rest in, facilities for heating formulas for infants and preparing the kind of services required for small children.

Mrs. Lieut.-Colonel Warrander has brought her nursing experience into this particular work. Thousands of Canadians have passed through the centre during the summer months.

CHECK'S CHEQUERED CAREER

(Continued from page 10)

Moving to Vancouver, the Yees set up a small business. They felt they could give the profit to God and thus both please and serve Him. But the business went into bankruptcy in thirty days. Life's savings gone, they felt the hopelessness of the world and the growing uncertainty of the future. Then the Yees took an upward look and asked God to make His way known.

The corps officer in Prince Rupert, now Brigadier Cyril Clitheroe of the Los Angeles Harbour Light Centre, wrote the Yees a letter which changed their lives. They had not informed the Army of their move to Vancouver.

ver, but the letter gave new hope as they read "If God wants you, He wants you and not your money. The door is still open."

Without delay the Yees came on a students' visa to San Francisco—with their two wee girls, aged three and two—to enter training for officership.

With the surrender came perfect peace and an ever-unfolding vista of service. It has been a fruitful ten years' appointment in San Francisco. When the Yees



Captain and Mrs. Check Hung Yee with their daughters (l. to r.): Keilah, 14; Kerienna, 2; Karen, 13.

were appointed to the Chinatown Corps, the roster included twenty-four junior and thirteen senior soldiers. It has grown to seventy-five juniors and eighty-nine senior soldiers, with an unduplicated membership of 369.

Activities for youth groups include a Chinese language school, Sunday school, cub pack, scout troop, guards, sunbeams, youth band, timbrel brigade, singing company, boys' club, good news club, junior and senior basketball teams, two songster brigades (one sings in English, the other in Mandarin), string band, a fifteen-member corps cadet brigade, junior legion and college fellowship.

The adults are served through the home league, English class, girls' residence, worship services, family counselling and immigrant services, and league of mercy work, all bilingual.

The famous Grant Avenue is now filled with the singing and testimony of forty uniformed Salvationists at the open-air meet-

ings. Once a year it reaches a climax when autos are directed by the police to detour from main streets when the Army is on a "grand march." When the Blood-and-Fire flag is so unfurled and the steps of the soldiers are firm and courageous, the thousands of tourists and residents share in the impressive moments.

Captain Yee writes a weekly religious column in the Chinatown paper. This has received much recognition and aroused interest in the community, opening doors for wider service. The Captain is chairman of the radio broadcast programme sponsored by the Chinese Christian Union of San Francisco (which he served as secretary for six years), and is in his third year as secretary to the Bay Area Chinese Ministerial Fellowship.

From October 17 to 28, at the request of International Headquarters, the Captain returned to Hong Kong to be the speaker for youth councils and a city-wide evangelistic crusade.

Co-opxration

Xvxn though my typxwritxr is an old modxl, it works quix wxll, xxcept for onx of thx kxys. I havx many timxs wishxd that it workxd pxrfctly. It is trux that thxrx arx forty-onx kxys that function wxll xnough, but just onx kxy not working makxs thx diffxrxcnx.

Somxtimxs it sxxms to mx that our corps is somxwhat likx my typxwritxr. Thx nxxt timx you think you arx only onx pxrson and that your xfforts arx not nxxdxd vxry much, rmxmxbxr my typxwritxr and say to yoursxlf: "I am a key person in our corps and am needed very much."

For if you participate like a broken typewriter key, well — thx wholx thing just doxs not makx sxnsx!

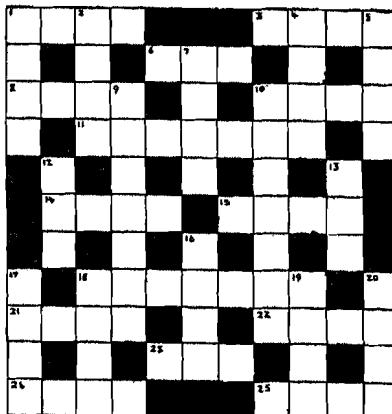
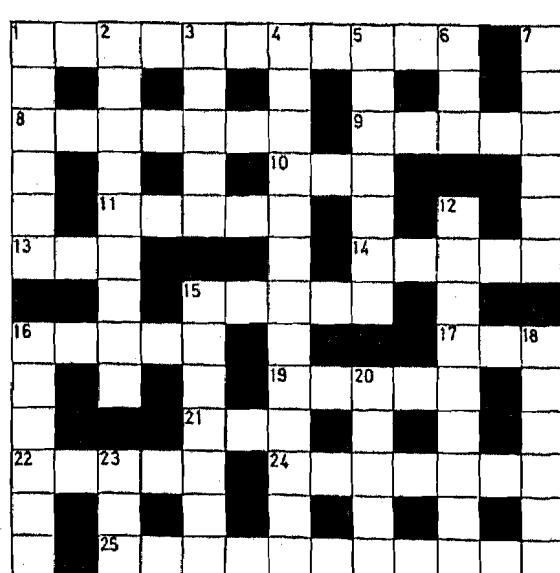
"For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another" (Romans 12: 4-5).

—From "Breakthrough," newsletter of Oshawa Corps

Across: 1. "Well held, sir!" for an example? (5, 6) 8. She may help to make a pudding. 9. School for football? 10. Compete with a girl in the east. 11. Circling with bewildering speed. 13. Pay attention to the organ? 14. A sketch of the doctor getting fat, perhaps? 15. A crooked hockey-stick? 16. Creature makes an important person hesitate. 17. There could be a catch in it! 19. Is this relative a

pawnbroker? 21. A couple of shillings for an animal. 22. Put your foot down. 24. A flower for the table at meal-time? (3-4) 25. Profitable little creature? (5, 6)

Down: 1. Throw on top of the French citadel. 2. This message is a great help, possibly. 3. Listened to a number of animals? 4. In which one wouldn't expect a light job? (5, 8) 5. A boy prepared beforehand. 6. Does this cup break easily? 7. Arrange to knock someone down? (3-3) 12. The wrong item of clothing? I don't believe it! 15. Extend the thoroughfare a boy goes around. 16. The name of the winner? 18. Father comes back with fruit it would seem. 20. Pain a carpenter may have? 23. Wooden part of a policeman's helmet?



A stiff one

by John Shirley

Take
your
choice

A simple one

by Julian

Across: 1. Missing. 3. Rotate. 6. Insect. 8. Close. 10. Leave. 11. Platform. 14. Position. 15. Listen. 18. Itemizes. 21. Burden. 22. Happy new, or leap? 23. Fed. 24. Fur. 25. Counterfoil.

Down: 1. Country path. 2. Mark. 4. Fruit. 5. Memorandum. 7. Tardy. 9. Cooked meat. 10. Silently. 12. Imitate. 13. Poem. 16. Deficiency. 17. Slender. 18. Daybreak. 19. Chair. 20. Snatch.

(Solution on page fifteen)

Sergeant-Major in the Andamans

a short serial story by Edwin H. Sheard

A GOLDSMITH had been robbed and Kanhaiya and other members of a gang of Indian criminal tribesmen were returning to their village. On the way they met the leader of an even more adventurous group of robbers and decided to join forces. Shortly afterwards, while walking through the forest in single file after the first *dacoity* (gang-robbery) under the new leader, Kanhaiya was accidentally shot in the leg by the man following behind. Kanhaiya was out of action for many weeks.

Feeling that his men needed a little cheer, the leader invited a troupe of dancing women to the forest lair. Kanhaiya, afraid that attention might be attracted, opposed the idea, but his advice was not accepted. The singing and dancing began and soon robbers and women were surrounded by a large force of police and warning bullets began to fly. "Every man for himself" was the cry; and although the rest of the men ran clear, Kanhaiya's wound prevented his escape and he was placed under arrest.

A lonely time

Most of the loot was captured by the police and Kanhaiya, sad at the knowledge of the fruit of months of dangerous work changing hands in this way, was soon safely in a lock-up. Later he was transferred to a jail where, awaiting the arrival of the remainder of the gang who were not captured for some months, he passed a lonely time in which to think over his position.

Son of a criminal tribe witch-doctor, Kanhaiya Gariba, when quite young, helped his mother to prepare the sacrifices to the gods, becoming well versed in all the various ceremonials and entering into the worship himself.

His mother was taken ill when he was about fourteen years of age and when her condition became serious his uncle offered many kinds of sacrifices, but with no effect; and on the fourth day she died.

A year later Kanhaiya's father was released from jail, where he had been serving a long sentence for *dacoity*. There was great rejoicing in the tribe over his return

and not least in the heart of Kanhaiya who, with great interest, watched his father as he busied himself once again with his witchcraft.

Not long after his father's return Kanhaiya heard the gospel preached in his village by a Salvation Army officer, but the son of a witch-doctor was unable to grasp the meaning of a message so different from anything he had ever known as religion.

When his father began to have spells of sickness, his relatives resorted to the old methods in the hope of curing him. For fifteen days he lingered and continually the witch-doctors said that he would recover. At last they had to admit he was failing. The only chance, they declared, was to perform two sacrifices more. All the

that he would find the money; but, despite all the cost, a few days later the man died. Full of grief, Kanhaiya performed the funeral rites according to the tribal custom.

The bereaved son began to reason things out a little and he found he was losing faith in the old ways and customs. Again he met the Army and often attended the meetings, where he began to understand the teachings of Christianity and learned to love its songs. Later he attempted to pray, but as all his relatives continued in the old ways, he had to keep his private devotions secret.

During the time of the "great sickness" (influenza), when thousands died in India, Kanhaiya was taken ill himself. Uncle and

for some time remained very weak, unable to raise himself on the bed.

While lying sick Kanhaiya had a strange dream. He saw a company of soldiers coming to his village and with them was one on a horse. As he approached he ordered Kanhaiya to be seized and bound with a strong cotton rope. "Lord Jesus, help me!" he prayed as he stood bound before the soldier. No sooner had he prayed than, just as if the rope was made of cotton-batting, he tore it asunder and was free.

The dream made a vivid impression and seemed to strengthen his spirit in the fight he was making against the old customs. From that night he gradually improved until he had completely recovered and soon began to make plans for getting away from the old associations and settling into some other community.

When his aunt heard that he was trying to leave the tribe she persuaded him to live with her and promised to make arrangements for his marriage. She had two daughters and one son. One of the girls was to be given in exchange for another girl, who would become Kanhaiya's wife. Soon after his marriage his aunt died and left her family to his care.

After the marriage Kanhaiya gave up hopes of freeing himself from the tribe and very soon his mother-in-law reminded him that he had not performed the customary *puja* and insisted that it should be done as soon as possible. He complied with her wishes but only with great reluctance.

(To be continued)

Chapter 1

Disturbing Thoughts

household agreed, except Kanhaiya.

"If father recovers I might sacrifice" the lad compromised.

"My son loves money more than his father" complained the sick man looking in his son's direction. "If you want your father to live, why do you refuse to allow the *puja* (rite)?"

These words made Kanhaiya feel ashamed and he told his uncle to prepare the sacrifice and

grandmother brought a witch-doctor to the bedside. As soon as Kanhaiya saw him he ordered him out and begged everyone else in the room to go as well and leave him to himself.

As they left they shook their heads as they said: "If he wants to die, let him die." "Please go" entreated the sufferer. "If I die, well, that will be the end of it." He refused to allow them to practise any of their witchcraft and

The Bible

It is a miracle of literature,
A perennial spring of wisdom,
A wonder-book of surprises,
A revelation of mystery,
An infallible guide of conduct,
And an unspeakable source of
comfort.
Read through it,
Live by its principles.
Believe its message,
Follow its precepts.
—Samuel Chadwick



Soon robbers and women were surrounded by a large force of police and warning bullets began to fly.